



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

that many readers will lament their absence as withdrawing a peculiar technical flavor from the text.

In many respects this volume must be counted a work of larger scope than was its predecessor, but it is fair to say its subject is neither so entertaining nor its persiflage so spirited and witty—a persiflage, we hasten to say, of singularly abstract and fairly remote character, or, as the author himself would say, without disrespect to anyone (or anything). The reader will confess, however, that there is evidence that the author is conversant with the main phases of the *comédie humaine*.

To read the book, we think, is to object to some things, but agree to many more, and above all to compliment the author upon his courage and his penetration. The result will be a more thorough probing of the questions discussed. The excellent qualities of scholarly reasoning and scientific demonstration which characterize this book, besides the author's wide acquaintance with the existing economic literature, will become more conspicuous upon closer investigation of its pages.

A. M. WERGELAND.

The Laws of Imitation. By GABRIEL TARDE. Translated by ELSIE CLEWS PARSONS. New York: Henry Holt & Co., 1903. 8vo, pp. xxix + 404.

It is something to the discredit of Americans that so many years have elapsed before a publisher ventured to put before them a translation of Tarde's masterpiece. Now that his busy pen is laid down forever, perhaps our educated public will wake up to the greatness and originality of Tarde's contribution to sociology. His *Lois d'imitation* came at a time when sociologists were hastening confidently along the wrong road—for such must be considered the endeavor to interpret society as a totality rather than a plurality. The organic analogy had been done to death. There was no further suggestiveness or illumination in it, yet it blocked the way to a more scientific comprehension of social phenomena.

Then came the subtle and brilliant Frenchman, showing how the course and spread of civilization can be understood without recourse to such verbalisms as "social organism," "social mind," "collective soul," "the genius of the race," etc. Tarde was a thorough-paced individualist. Behind the mythical entities that cloudy thinking had called into being, he was able to see just individual men and women,

who by incessant interstimulation modify and civilize one another, and produce those great uniformities of belief and sentiment which are the platforms upon which social groupings most readily arise.

The book before us is far from being a handbook of sociology for there are many aspects of social life Tarde did not touch. He attended to the psychology, rather than to the structure, of society, and even in this department he set forth the weaving of social tissue rather than the building of social groups. Tarde, moreover, was a historical intellectualist, and was never able to do justice to that manner of interpretation known as "historical materialism." He gave too great prominence to the propounders of ideas and failed to see how often the mutations in the spiritual life of society—religion, morals, art, philosophy, etc.—are determined by a shifting of the economic plane. For example, the wide diffusion of feudal relations seemed to him due to a fury of imitation, rather than to the wide diffusion of certain conditions that naturally generate feudalism. Wars were looked upon by him as the outcome of differences of opinion rather than differences of interest. Despite this, and despite certain exaggerations of his two great principles, invention and imitation, there is no book one would sooner place in the hands of the skeptic, to convince him there is, after all, something in sociology.

The book will prove an excellent text for students, inasmuch as it never leaves the reader self-complacent, but constantly stimulates him with alluring vistas and glimpses of vast horizons. Tarde's thought is man's size and challenges the reader to put forth his utmost powers.

In view of the goodness of the translation, one is surprised to find certain strange slips. We find "being beseeched," for *being besought* (p. xvi), "in advance" for *before* (p. 43), "universe" for *world* (p. 49), "soliditary" for *solidarity* (p. 148), "reunion" for *union* (p. 256), "fatuous" for *infatuated* (p. 257).

EDWARD ALSWORTH ROSS.

UNIVERSITY OF NEBRASKA.

L'anarchisme aux Etats Unis. By PAUL GHIO. Paris: Armand Colin, 1903. 8vo, pp. xvi + 196.

History of Socialism in the United States. By MORRIS HILLQUIT. New York: Funk & Wagnalls, 1903. 8vo, pp. 353.

Another foreigner has come among us with a notebook, observed hastily, generalized sweepingly, written a few interesting and appar-